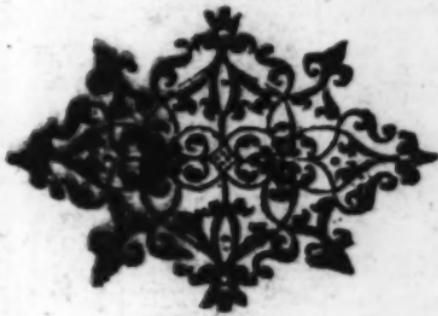


THE  
[2]  
**SOULES**  
**SOLACE,**

OR

Thirty and one Spirituall  
*EMBLEM S.*



LONDON;

Printed by E. P. for Henry Overton,  
and are to be sold at his shop into  
Popes-head-Alley out of Lombard-  
street, 1639.

OUTLINE  
SOLACE

London  
printed by W. for A. & C. Crooke  
sold also by T. Longman & Co.  
1638.



# TO THE READER.



Oving and Christian Reader: *Loving thou must be,*  
else thou wilt never cover  
the defects of this Booke,  
for it is *Love* that *covers a multitude of  
faulcs*, *Christian* thou oughtest to be,  
else canst thou not conceive of the  
niatter herein contained. Hearing ma-  
ny *Ministers*, I have pluckt from some  
of their *Gardens*, flowers, which I  
have put altogether, and made a *Pofie*  
( if not for thee, yet for my selfe ) to  
smell on : if they profit not thee, yet  
I am sure they have done me good,  
*counting one by one*, I haue found out the  
number thirtie and one. And as they  
shall be accepted in the world, I shall  
be encouraged to adde as many more,

my hand ; and because men are more led by the eye , than care , it may be, thou looking upon these little Prints, mai'st conceive of that which many words would not make so plaine unto thee. A healthy stomacke turnes all that is wholesome unto good nourishment ; which I desire God this may doe : and to that end, I desire him to blesse both *it*, *thee* and *mee*, and *rest*,

Thine in Christ.

T. I.



## 1. *Justification by Faith.*

**F**or want of forecast and good husbandry,  
It comes, that many fall to misery :  
And when some unchrist run iudebt, at last,  
We see him rested, and in prison cast :  
When being in bonds, his *child* seeks his repreoving,  
And labours with some *friend*, for his releaving,  
The *friend* the money brings, which being paid,  
The *Captiv's* free, and th' action for thwith stayd,  
Yet none will say, the *Lad*, hath him enlarged ;  
But his fast friend which hath the debt discharged.



Thus man for sinne (the debt) Gods serjeants rest,  
Vvho then for dread of wrath, and Hell's distrest ;  
When faith, (his *child*) forth stepping fees that wo  
That he because of sinnes must undergoe.

And breaketh through the clouds, to fetch from  
The price of Christ his blood, a Recompence (thence,  
Sufficient, and above, to pay that debt ;  
That all the Devils spite shall not him let,  
Or hinder from that freedome, plac'd in heaven ;  
Which to the *faithfull ones* by Christ is given.  
Not that the *Act of Faith* can doe't alone,  
The *workes* is Christ's, whom *Faith* layes hold upon:  
The *Boy* frees not the *Man*, but money payd;  
So, frees not *Faith*, But, as on Christ tis layd.

M.D.

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## 2. The way to get Riches.

G  
A  
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B  
W  
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F  
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A  
A  
Looke, how her need some *Mayden* to supply,  
Seokes here and there, for water earnestly ;  
Her *Pail's* halfe full perhaps, But it's too little  
To serve her turne ; she must fill up a kettle,  
Or other vessels of a larger size,  
For divers necessaries to seffise.  
Then wisely to the *Pumpe*, in hast she goes,  
And halfe, or all, she hath, therein she throwes,  
Where pumping, there comes backe of water store,  
If twem y Pailes she'lle fill ; and yet ther's more,  
Consider this, who mournest all the day,  
For want of *wealth*. See this, and cast away  
Thy carking carefulnes ; Marke well this *Mayd*,  
And doe thou likewise, so these griefes shall fade.  
Thou hast some *wealth* in hand, yet wishest more,

Give



Give freely of that little to the poore ;  
And as the Widowes meale and oyle, she drest,  
To feed the Prophet, as 'twas spent, increast,  
In Barrell and in Cruse, So thou shalt have,  
By giving, more then earst thou thoughtst to crave,  
Which by mine owne experience I have seene ;  
The more I sow'd, more hath returned beene :  
VWhat measure thou doest meet, shall measured be,  
Full pressed downe, and running 'ore to thee.  
The pumpe's the Poore, the Water that's sby riches, ;  
Giving is pumping, which together fetches,  
And drawes such blessings from Gods hand above,  
As shall abound through his free grace and love.

## 2: A remedie against despaire.

**A** Great large Payle of dury water throwne,  
In some pav'd Hall, Or other roome of stonye,  
Seemes so abboundant, all the pavement flowes,  
Able to make one wet-flood, much it shewes :  
But were this powr'd the Ocean Sea upon,  
Tis swallowed straight, as if there had beeene none,



So if thou wille fynes upon thee lay,  
And darst for that thy selfe ingage to pay ;  
Thou'llt find it greater, and much more, than ever  
Thou canst discharge : For this can man doe never,  
But though thy fynes be dyp't in scarlet die ;  
Or as the immense sands in weight they lie,  
Though they be blacke, as is the darke of Hell,  
Lay them on Christ ; In him doth fulnes dwell,  
To answer all; Redemption's plenteous;

With him, who sinnesesse was made sinne for us,  
Christ is this great all-comprehending maime,  
VVhich able is, thy sinnes t'abolish plaine :  
Do them through Faith in sound Repentance drawne,  
They shall like drops in Him be swallowed downe.

B. V.

#### 4. The meanes to get a soft heart.

The Pible stone (experience daily shewes)  
Hurle it against the ground with fierce throwes,  
Or strike a flint with Hammers blowes not weake,  
Yet hardly will these stones thus hardly breake :  
But take some Cushion, lay that stome thereon,  
Yon'le shiver it with blowes not more than one.



This Cushion of Gods love, put *Nathan* under (der  
King Davids heart, which straight did break in sun-  
Upbraided thus ; Thy Masters throne, (saith he )  
House, wives, and children, God hath given thee :

VVhich

VVhich were't too little, more *He* meant to add,  
But foolishly thou *Him*, requirest bad.  
This made King *David* cry, Oh I have sinn'd  
Against my gracious *God*, to me most kind!  
So, to *Repentance* should *Gods* love thee leade,  
VVho for his mercies chooses to be dread :  
For that he is a just revenging *God*,  
To stand in awe of *Him*; and, cayle his Rod  
VVill force thee else; this argues servile feare,  
But no th'obedience that his children beare  
To *Him* and to his Lawes : *Gods* faithfull child  
Yeelds honoir, love, and awe; because *Gods* mild,  
Long-suffering, gentle, patient, slow to wrath:  
And 'cause his love no limitation hath.  
If worse than stony, then be not thy heart,  
Let *Gods* great merces thee to him convert.

M.F.

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### 5. The course to keepe a continuall soft heart.

IN Countries hot, where running streams are scant,  
In parching yeares, of water they have want;  
VVhich to prevent, they dig oft-times great ponds,  
VVherein at VVinter, store of water stands :  
Yet are they of no use, when frosts doe fall ;  
Because they then be frozen over all ;  
VVhich to prevent, they breake one part of thir,  
VVherein their Beasts, those times they water at :

And



And if it freezeth every day, then still  
Betampering with it, every day they will,  
To keepe it ope; which three dayes, or a weeke,  
Standing untouched, will put them too't to seeke  
VVith waightie barres, and Irons, it to rend,  
And many stroakes, and heavy blowes to spend,  
Marke this good *Christian*, and this Rule still try,  
VVould'st thou thy heart keepe soft continually?  
Be breaking of it daily, with oft groanes,  
To God, in prayer, & with thy prayer joyne moaner,  
For sinne; and Practice some thing, every day  
To set thee onwards, on thy *Christian way*:  
Or heare, or reade; conferre or meditate.  
But if thou let these passe, thou shalt feele straight,  
Such a benumdnesse, o're thy heart to fall,  
That then if thou wouldest pray, heare, read, or all  
Thou canst devise, with ne're so great devotion,  
It may be, hardly, thou shall get the motion,  
Of Gods good spirit, thy heart to soften so,

As formerly, before thou let'st him goe.  
How prayd King David to th' Almighty Lord,  
That he againe his spirit would afford  
Unto him; when through negligence and pleasure,  
He mist, what earst he counted all his treasure?  
What duties promis'd when thou wert first call'd,  
Be sure, by sloth, thou let not be for-stalld;  
For what thou failst of them, who ere thou art,  
So much of joy, be sure, thou shalt come short,  
As here this man by clearing of the way,  
Daily with ease, come to the water may;  
So if thou let good duties no day lie,  
Thou a soft heart shalt hold inseparably.

M.F.

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## 6. The tryall of a true broken-heart.

A S two men passing on the Kings high way, (slay;  
Should be surpris'd by sheeves, that would them  
But through much strugling, are not kild out-right,  
For both have yet some life, and little sp'rit.  
Yet one in mad despayre, doth dying lie,  
Because he will not seeke for remedie.  
But 'tother crawles, as weaknes will permit him,  
To some Chirurgeon, timely helpe to get hi'n.  
Whiche chirurgeon doth to him health restor',  
And makes him sound, as 'ere he was before.  
Of these two men, one's good; but 'tother vild,  
The Devil's owne, and not Ichovahs child;



These both hath *Satan* wounded in the soule,  
With some grosser raigning sinne, that is most soule :  
The wicked crying mightely, so lies  
Under the feare of wrath, despaires, and dies.  
Gods servant cryes, yet comes to God above,  
She he would for Christes onely sake, and love,  
Heale him from this his sinne, his soule distressing,  
And from that conflict give him due refreshing;  
y: And ne're will leave him, till he hath attain'd,  
m Pardon for's sinne ; and Gods sweet favour gaide  
f thou canst say, why did I thus offend  
against this gracious God, thus good, thus kind?  
And canst withall, to that rich fountaine goe,  
From whence all mercy, comfort, grace, doe flowe:  
Though sinne thy soule hath smitten grievously,  
Thou shalt not, for it, be condemn'd to die;  
Or then assure thy selfe, soft i' thy heart,  
That thou goest, for ease of this thy smart.

Falles

Falle *Judas* had a torturd heart, and I said,  
Oh I have sinn'd, in that I have betrayd  
My Master innocent, *Caine* said with feare,  
My punishment's so great I cannot beare !  
Whil'st, they for grace and mercy, ne're did call,  
Which had they done, they ne're had felt that thrall  
Sue thou for grace, Then art thou in the number  
Of those, whose hearts are rightly rent in sunder.

M.F.

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## 7. A Caveat against raigning sinne.

**P**He *Hog* ty'd by the leg, with a small coard,  
Is to the slaughter driven to be goard.  
This every man may to himselfe apply,  
Though not in all grosse finnes I live, and die,  
Yet brought I may be to the depth of Hell,  
With some one raigning sinne, with one, as well  
As if my soule with many more were fraught ;



And cry with *Cain*, *This my damnation wrought,*  
The *ships at Sea* are made most tite, and sure,  
From every little *leake*, to be secure;  
Least one, as well as more, them cast away.  
As one disease, in stead of more, will slay  
The impotent. For ther's not any sone,  
That thou canst say, *God's* not offended in;  
Then, thus I argue; If *God* be displeas'd,  
That wrath of his must some way be appeas'd;  
VVhich onely comes by *faith*, and *sinne forsaking*;  
VVhich if thou give not o're; there is no slaking,  
But die thou must, for that fowle darling *Gone*;  
Though all the others thou hadst long for-gone.  
VWith a *small corde* the *Swine's* to slaughter driven,  
By one *grosse sinne* the *soul's* of heaven depriven.

D.T.

### 8. The use of the faylings of *God's Children.*

**T**He *Mariner*, when *Beacons* he perceives,  
Or *Bwyes* before him; warily them leaves  
On either hand; For well he knowes, that if  
They be not shun'd he hazardeth his life;  
The true converted *Christian* likewise knowes,  
*God's Childrens* falls, and errings. *Scripture* shewes,  
Not to be followed, but forgone with heed;  
For to this end, they're given us to reade.  
But thou wilt thinke, why may not I, as they,

So



So sinne , and live? For those were saved, they 'le say,  
Yes, truth they were : But that with much adoe :  
Before they came to heaven, they hell past through.  
I roar'd all day , for the disquieture

Of soule, which I for sinne did aye endure,  
(saith David) All my bones are broke, and bed  
I wash with teares, distilling from my head.  
If thus thou like to mourne, then like to sinne ;  
For none hath pardon'd, ere repented beene.

The wayes of sinne, ne're yet produc't true pleasures  
Whose feed's quickly sowne, but brings full measure  
Of griefe, paine, woe. VVhat's good that imitate.  
Nor let vaine hope seduce thee, till too late.  
Many have stumbled at this stome , that now  
In torments are ; which said thus, so maist thou,  
If thou wilt tread the by-paths, they have try'd,  
The bitter Cup of theirs too, thou maist bide.

Looke

Looke how on Sea-markes, Sea-men will not runne :  
So faylings of good Christians, Christians shunne.

M.D.

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## 9. Reconciliation to God.

**H**E that some frame of divers peeces makes,  
Of one he can doe nought ; but two he takes,  
Or more, according as the frame is high,  
And each by other layeth them, to try  
If they will fit, if not, even then he squares  
The one, and some-thing from the other pares.  
That done, he takes the glew, and joynes them fast,  
And so of two makes one, long time to last.  
So God and Man, disparted are, and twayne ;  
And cannot of themselves be joyn'd againe ;  
They both are rough, unequall to be one ;  
And joyn'd together they can be by none.  
But Christ, the skilfull Carpenter, doth set  
On this great worke, and throughly finish it.  
He takes from God his wrath, by suffering,  
And sines from man, his grace attributing ;  
Then by his Spirit, that combining glew,  
Sweetly unites them, which before were two.  
This plaine similitude beare still in mind,  
Wo sorely art unto despaire inclind,  
Thynnes doe vexethee, Christ doth them deface ;  
In had of sinnes he giveth thee his grace ;  
But e, I feare the Ire and wrath of God.

B

Christ



Christ also that removes ; he bore his Rod,  
But how shall I this know ? He gives his spirit,  
That knitteth both in one. Thou shalt inherit  
Heaven in this life, and when this race is o're,  
Thou shalt be joynd in blisse for evermore.

M. D.

## 10. The Touch-stone of spirituall life.

M O R S is a morsell, whereof all must taste ;  
Some soone come to it, others make no haste.  
But all at last must die ; for 'tis sinnes due,  
No man can sinne escape, nor death eschew :  
Yet dies not every one alike ; a Trance  
Some seizes on ; some slaine, as 'twere by chance,  
Others in downy beds, their spirits expire ;  
Some's vitall powers ( may be ) benum'd, retire

To



To th'heart ; those are not dead ; for put a glasse  
Thus tryal's made ) against their mouth and face,  
Breath being found thereon, alive they seeme ;  
If not, them to be dead doe all men deeme.  
Death seizeth on the body : Not on soule,  
*That* must live aye ; death can it not controle,  
But yet the soule is dead too *spiritually*,  
When as upon its face, you shall apply.  
*Christ's* righteousnesse ; but it , like a dead stone,  
Breaths not thereon ; That man is such a one,  
In whom's no spirituall life, nor living grace ;  
*For this Divines count life in the last place.*  
And this rule's certaine, If there shew no breath,  
No truer signe can be of life, or death.  
Therefore though I be wounded, like to die,  
I am not dead yet ; for the whilst that I  
Breath at my Christ, I live, and shall live ever,  
In ghostly breath, which shewes I shall die never.

Christ is the glasse, thy sinnes doe cause the sound,  
If breath of faith ; then life of grace is found.

M. F.

### I.I. The Sacrifice of the Masse:

The Law Leviticall to know's much worth,  
For that the offices of Christ sets forth ;  
And manifestly shewes the Papists Masse  
A needless Ceremonie ever was.  
For why ? They offer Christ continually ;  
VVhich you shall see confuted presently.



This Priest was one, who onely was to enter  
Into the holy place ; none else might venture ;  
Where for the people, he did sacrifice ;  
And they without God worshiped otherwise,  
But might not make an offering ; that alone  
Concern'd the Priest, that into God was gone.

When all was done within, and he came out,  
He streight in peace dismissed all the rout.  
Thus Christ our high Priest enter'd is within  
Holy of Holiest ; offering ( there ) for sinne,  
His merits ; which an incense doth afford,  
Sweet smelling in the nostrils of the Lord.  
The world's the outward Conrt, where we remaine,  
Whose duties are to prayse, and laud Gods name,  
Not doe the Sacrificing worke at all,  
For Christ that same performed once for all'.  
And when himselfe He offered up, that day  
All Sacrifices else tooke end, for aye.

Leave off then Masses, and such like trumpeteries ;  
Unlesse Christs offring will not you suffice.  
Who as he is that one, so He's the best ;  
Sea to this end is enter'd in that re : .

While Nadab and Abihu brought strange fire,  
God cut them off, in his provoked ire,  
Then feare ye Papists, while you are at Masses,  
You be not slaine ; for God is as he was.

M.D.

## 12. A remedy against spirituall pride.

T He graffie, & hearbs to look on , chears the sight,  
So do the flowers, and fruits ; 'tis mans delight ;  
He takes great comfort, and can glory much  
To see them greene, and sprout ; his joy is such  
He thinkes one well could live by these ; But when



He viewes the Sunne, the case is altered then ;  
For, though he gaze upon them, nought he spies  
That seemeth pleasant, or can glad his eyes ;  
'Cause now a while he's blinded, though he looke  
That great delight, (before) on them to looke.  
This is the cause why *Christians* are so proud,  
Of their transcendent grace God hath bestowd,  
For they *themselves* doe with *themselves* compare,  
And many times with those that weaker are,  
And see not how farre they of *Him* come short,  
Who knew no guile, and had in sinne no part.  
When one shall wisely see what God desires,  
What himselfe wants, and what the Law requires,  
He's stricken blind, who did before behold  
Such graces in himselfe, he grew so bold  
To vaunt of them. This rule to make thee humble,  
Be sure thou takes, and then thou shalt not stumble  
Upon

Upon the Roeke of thine owne haughtie minde,  
If thou'l see what thou want'st, and whats behinde

M.B.

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f3. Some time spent in *holy Duties*,  
hinders not a mans particular Calling.

The Swayne that with the sweating of his browes,  
Food to himselfe and Family allowes;  
Who digs, and delves, & mowes the Corne, & Grasse,  
And will no precious time in vaine let passe,  
Yet whets his Syrthe, and time to make it keene  
Spends daily much; for thereby it is seene  
He cuts the Corne more smoothly and apace,  
And rids more worke: And counts it no disgrace  
Oft so to doe; and that way further gaines  
Than if he us'd (in cutting) greater paines.



So knowes the true *Nathanael Israelite*,  
By taking paines in good things, his delight,  
He looseth not by that, but double gets :  
First comfort to his soule, and yet not lets  
His owne peculiar Calling ; That day more  
He speeds, then worldlings doe with labour sore.  
And I for my particular can say,  
I gaue more then, Then any other day.  
The *Lords Commandement* was to *Israel*,  
VVhen they did come in *Canaan Land* to dwell,  
All their Male children thrice should in the yeare,  
Before the *Lord of Lords* goe up r'appeare ;  
And while they so would worship oft ; The Land  
None should assay to get, from out their hand's,  
But each thing prosper, and successfull prove,  
And all occurrents turne to their behoove.  
On *Christian practises* whet oft thy *Sythe* ;  
And take't for certaine, thou and thine shall thrive.

D. D.

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#### 14. The way to please God in all our Actions.

**T**HAT *Archer* will not ayme with both his eyes,  
VWhich shootheth in a game to winne a prize ;  
But lookest with one eye narrowly, to hit  
That pinne, or marke, he shoothes at, in the white ;  
So he that *God* will please, serve and obey,  
That eye must shut, that useth to survey

Honours



Honours, or praysle of men, or worldly pelfe;  
And thus he good may purchase to himselfe.  
Good things (then) for themselves must freely follow,  
Or else Gods name bright thou canst not hallow :  
If I should seeke to please men ( saith S. Paul )  
Then were I not Gods Minister at all ; ...  
VVho doth an heart and heart, with hate detest :  
The single eye, and simple heart, are best.  
VWhile men doe seeke the love of men to gaine,  
They fayle of that ; and loose the Lord, the maine.  
The Lord with him Corriall will have none,  
But who alone Him loves , is blest alone.  
*O let my heart be in thy Statutes sound,*  
*That shame may not my soule or face confound !*  
The Lord all creatures for mans use did make,  
But for himselfe vouchsafed man to take ;  
Sith so's Gods mind, let man to God surrender  
Himselfe, and leaving all, God onely tender.  
And when these two shall meet , *My profit, ease ;*

Gods

*Gods glory, will. Let this, downe tother pease.  
The white's Gods glory, man's selfe th' eye shur quite:  
Disclaime thy selfe in all. Thou'lt hit the whire.*

M.S.

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15. The cause why wicked men die  
either suddenly, sullenly or desperately.

**T**He Parents to their Children wont each night,  
To deale out some convenient inch of light,  
That seemelier they might to their rest resort :  
Who fall perchance to wrangle, or to sport,  
And so their peece of Candle vainely wast ;  
Which being out, themselves in bed they cast,  
They know not how ; one runnes in at the feete ;  
Another hales the blancket for the sheete :  
And commonly that night no rest they take,  
Because no better use of light they make.



S.  
ie

Like to these foolish *Children*, most men are ;  
Who though the *Lord* them time & health doth spare,  
And little light of life affords them here,  
To serve *Him* still in trembling and in feare :  
This precious time mis-pent, to grave they goe,  
As men bereav'd of sense, they care not how.  
But though this life's a moment, yet depends  
Eternity hereon, which never ends.

*Statutum est*, That thou, as all, must die,  
And after that, to *Gods Tribunall* hie :  
See therefore what the Prisoners doe, that heare  
Deaths doom; No more themselvs deboist they beare,  
But pensively tow'r'd execution goe;  
Take patterne then by them, and doe thou so,  
Doe not the *Candie* of thy *life* extinguish ;  
Before thou *grace* pursue, and *sinne* relinquisha ;  
Least thou cry ( lockt in sable bed of *Hell* )  
Too late ; *Ah, had I life now, I'de live well.*

M.D.

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## 16. The impediments of *Christian Conversation.*

**T**He *Citizens* for most part Hacknies hire,  
And none so soone as they, their Horses tire.  
VVhich riseth hence ; VVith full career they Ride ;  
And is their Innes the beasts to th'Rack are tide,  
Meatlesse, undrest ; yet are they swicht, and spurr'd,  
If on their way they have a whit demur'd.

But

But cause they provender with-hold them from,  
They grow unstable through to bring them home.



Like unto these are some ; those Christians sad,  
VVho looke not on the *Gospell*, which makes glad ;  
But on the *Rigour* of the *Law* , their eyne  
Doe fix; and on their faults their soules to pine ;  
Considering not what Christ for them hath payd,  
And what is beate upon so oft, and sayd,  
*Rejoyce ye Righteous, and againe Rejoyce ;*  
*And ye of perfect heart, lift up your voyce;*  
*Those seest thou not. But tieft thee to the Racke*  
*Of the Law curses, which doe make thee slacke*  
*Thy pace unto thy home, in Heaven attending ;*  
*And so before thy time thy zeale hath ending.*  
VVhen Samson dranke that mysticke spring amaine,  
His spirits refresht, and he reviv'd againe.  
*Vnto the house of David opened is*  
*A fountaine for their foulre uncleanesse,*

A Proclamation's made; *Ho, ye that will*  
*Come, Wine to buy; (without price,) Take your fill.*  
*Who bath no power, and's faint, He maketh strong,*  
*And strength unto the strenghtlesse doth prolong.*  
*As Eagles mount to heaven, So shall they flee;*  
*And in that walke, or race, unwaried be.*  
Drinke then of these Rich promises Collection,  
And thou shalt strengthened be unto perfection.

M.F.

---

17. The cause of ignorance in  
Lay Papists.

**T**hose *Theeves* that use to pilfer, hate the light,  
And seeke by all meanes, to extinguish quite  
What light so'ere they see; For that discovers  
Their mischiefe; which else in the darknes hovers,  
Therefore before they le act their wickednesse,  
All light shall surely out, both more and lesse.  
Then they no conscience make; but all they can,  
They steale, against the Lawes of God and man.  
Those *Theeves* are *Papelings*, and this light the *Word*  
Which they obscure; and will it not afford  
Unto the people, least it should descry  
Their double dealing, and their villany:  
For when the people nought (thence) see or know,  
They make them deeme what they say, must be so.  
*Elisha once the blinded Syrian Hoast,*

Diverted



Diverted from along the *Dorhan* coast,  
Into the midst of *Samar's* dreadfull bands ;  
Where they together by their foes strong hands,  
Might soone have perisht, ere they were aware :  
Thus *Papists*, by the *Pope* perverted are,  
Who suffers not the *Gospell* of our *Christ*  
To shine : But his inventions gloomy-mist  
Misleads them, for the God of this world blinds  
The hearts of them, and darkeneth their minds.  
Wherefore with this, ye *shavelings* be ashamed,  
And *Antichrist's* vile brood for ere be blam'd,  
That hide from people that, which should afford  
Them light of life, to bring them to the *Lord*.  
For as a Lanthorne serveth shining bright,  
In places darke, so doth *Gods* word give light.  
As curst he was of old, who drew astray  
The blind man, which was going in right way.

So

So curst for ever be that man of sinne.  
That thus doth mens damnations travell in.

C.M.D.

## I8. The Reprobates utmost bounds.'

A Forraine Chapman from the Countrey comes,  
To buy much wares, and to disburse such sums  
Of money, as necessarie doth crave,  
And here and there he seekes about, to have  
That which is good, and good cheape as he can,  
And where he lookes, and likes, he cheapens than,  
And likewise money bids; and faine them would  
Have at his price, if possibly he could:  
But deeming them held at too deare a rate, (late.)  
Goes thence, comes back, 'tis gone, then grieves too



To Christ the yong man comes, and thus he sayn,  
Master what shall I doe Heaven to obtaine?

Com-

Commandements keep (saith Christ) ~~steale not, we kill~~  
These from my youth I have observ'd still,  
Replies he. Then Christ; one thing lack'st thou more,  
Goe sell what e're thou hast, and give the poore,  
And thou in heaven shalt have abundant treasure :  
Take up thy crosse, & we follow me, such measure:  
And I ere long upon thee will bestow  
Of good, as having thou would'st not forgoe.  
At these deepe words, the man departed sad,  
If at this price Gods Kingdome must be had,  
He rather from his first speech will digresse,  
Then leave his *Mannion of unrighteousnesse*.  
The *Formalist* or *Reprobate* thus farre  
Goes tow'r'd the purchase of this heavenly ware,  
To taste the sweetnesse of the *Worldsome deale*,  
*And of another world the powers to feele* ;  
But rather then he all his sinnes will fie,  
At length his soule he damns Eternally.  
And like the foolish *Chapman*, though too late,  
*Mournes*; that he hath lost heaven, though at that rate.

M. C.

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19. The first false putting on  
of Christ.

The simplest or unmannierliest rude *Clowne*,  
That meets his friend in field, or in a Towne,  
Or farther off, if any he espie,  
He mooves his bar; that must off presently.

If in one day a hundred friends he meets,  
Off goes his hat, to every one he greets.



Like to this hat, that's oft put off and on,  
Are such as falsely Christ rely upon.  
And such are they who onely Christned are:  
And being no more, in Christ have no true share.  
These seeme to have him on, but curse, drinke, sweare,  
And to dishonour God, nor care, nor feare.  
This makes so many Whores, and Rogues increase,  
Because to put off Christ, they never cease.  
For sanctifie Him did they ne'r affiue;  
And therefore falsely say, Thy Kingdome come,  
Simon the Sorcerer so farre proceeded,  
He made profession, with some faith was speeded,  
Became baptiz'd for Christ, with Philip stayd,  
And saw what workes and miracles he made,  
Wondring therat: But Peter plaine him told  
He was not of Christes stocke, but Devilfold.

In gall of bitternesse thou art ( saith he )  
And in the bondage of iniquity.  
As Paul of Circumcision once did say,  
To thee concerning Baptisme, so, I may;  
The Ceremonie nothing doth availe,  
If thou in keeping of Gods lawes doſt fayle.  
Flesh of thy flesh make Christ, Bone of thy bone,  
If but thy Hat, in Him part thou haſt none.

M. L.

---

20. The ſecond false putting on of *Christ*.

This farther is of *Christ* a false assumption,  
Thinke it not well, it's but a meere presumption,  
Abroad Religion as a Cloake we weare,  
But downe we lay it when at home we are,



In Shopps we will not keepe it, nor in holey  
We will not have it on; It hangs god loose.

But

But brush it, rub it, make it cleane and fine,  
This must be borne abroad; Then wee'le be seene  
To weare it but at home, it is too good.  
By this ( thou hypocrite ) is understood,  
How thou ( abroad ) a *Converte* wilt professe  
Thy selfe to be, which art in truth nought lesse.  
Yea, to their Gownes, to their indignity,  
Some ( larkes have said, lie there Divinity.  
*In midſt of my house with a perfect heart*  
( Saith David ) *I will walke.* But, loe, thou art  
A wretch at home, and in thy private chamber!  
Which mooveth wicked men the good to slander.  
Saint Peter to the *convert Iewes* thus said,  
Seeing you are a holy Nation made,  
And a peculiar people, walke in sight  
Of *Gentiles*, like to those are brought to light  
From out of darknesse, who before were not  
A people, but as men of *God* forgot.  
Walke in the *Law*, though you from *Law* are free,  
And doe you not abuse your liberty,  
Nor use it as a Cloake, to finne; but keepe  
Yont selves within *Christs* fold, like faithfull *shephe*,  
As they their libertie a cloake to finne.  
Might not put on; So onely to be seene  
We are not thy *Saviour*; Certainly if thou  
Be not the same, thou doſt to others shew;  
Hoe'le strip thee naked, so that Nations shall  
See thou of *His* no member wert at all.  
He that at home is one, abroad another,  
Is not adorn'd with *Chrift*; with *Satan* rather.

M. L.

## 21. Third false putting on of Christ.

There is a third, which have not truly taken  
And put on Christ; such, whom the Lord doth  
Of these externall comforts here below, ( slacker  
These are like *travailers*, that faire doe goe,  
And boing faire to meete with many a storne,  
They put on *Hoods* and *Coats*, and throughly arme  
Themselves for Cold and Raine : but warme & faire,  
They cast of all, for love of open ayre.  
And merrily they passe their time away ;  
But otherwise it prooves a dolefull day.



Consider now God takes away thy wealth,  
Thy goods, and peradventure too, thy health ;  
O ! Then thou vew'st if God will these restore,  
Thou wilt *Him* better serve, then here-to-fore.  
Most grievously thou mourn'st for what is past ;  
And now to God thou'l come, in all the hast ;

He

He heares thy vowes, and granteth thy request ;  
But what use mak'st thou since thou wert distre'st.  
Some I have knowne they worse become by farre,  
Then e're in all their lives ( before ) they were.  
When as afflictions are not sanctified,  
And better thee, 'tis signe thou art not try'd  
For one of Gods : for who belong to God,  
He as a Father betters with his Rod.  
Bethou the same in thy prosperity,  
Which thou hast vow'd to be in misery :  
Nor onely as a Coate, thy Christ put on ;  
But, Storme or Calme, Him weare thy soule upon.

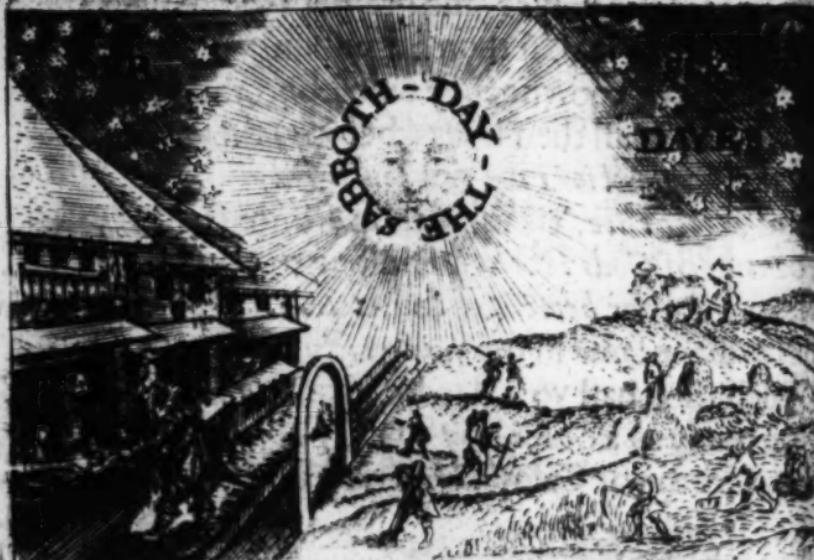
This which one wittily writ, may hereto be alluded.

*Egrotat Demon; monachus tunc esse volebat :*  
*Convaluit Demon, Demon ut ante fuit.*  
*The Devill was sick; The Devill a Monke would be :*  
*The Devill was well; The Devill a Monke was he.*

M. L.

## 22. The benefit of keeping the Sabbath.

A Stronomers by their high skill doe finde,  
The Sunne doth light the skies, of every kinde :  
And by the brightnes of his beames, convayes  
Power to the Clouds to cast on us their rayes ;  
By whose faire lustre, we have light to goe  
About our workes, or travell to and fro,  
The truth whereof in Mysterie to say,  
Apply't to this sence I am sure I may.



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Take the Sunne for Sun-day, or day of rest,  
Or Sabbath day; or Lords day, which is best  
To call it, for the Lord the same did hallow;  
And blest that day, and blest those men that follow  
This his example. And lest we forget  
To doe so, to it a Memento set;  
Saying, Remember thou keepe this to me,  
Then in thy six dayes I will prosper thee.  
The Jewes spake false 'gainst Christ, of God's not he,  
That on the Sabbath takes such libertie:  
But true it is of thee, who e're thou art,  
That settest not that day for God apart.  
It is but equall in seven to take one,  
Who might have all requir'd, and spar'd us none,  
If any send his servant farrre away,  
To a strange Country, and him charging, say  
I give thee six dayes for thy use, and pleasure,  
And food and cloathing and sufficient treasure.

To spend, and will maintaine thee; Onely this,  
One day in seaven spent in my services  
Wholly a part; If notwithstanding he  
On that day doing his owne worke will be;  
His Master may in justice with disgrace,  
Both turne him from his service, and his place.  
The Sunn's the Suns-day Skies thy six dayes; see,  
Sunne lightned them, and Suns-day prospereth thee.

M.M.

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## 23. The opposition of sinne and grace.

IN great and common Wells for every man,  
Such as is neere the Bayre in Amsterdam,  
There are two Buckets fastned to a chaine,  
The easier downe to sway, and up againe.  
One being aloft, the other then is under,  
Necessitie doth force them thus asunder,  
When one is empty 't other straight doth fill;  
They ne're are both above; one's under still.



Like to these Buckets, hanging thus a part,  
Is grace and sinne, in every good mans heart.  
Seest thou a man is given much to sweare?  
That man tis sure hath not the gift of prayer.  
And see'st thou one to wrath that's much inclin'd?  
That man hath not a meeke and quiet mind.  
The Scripture saith, in Amos, you may reade;  
*Can two together walke, not well agreed?*  
There's mortall Enmitie twixt sinne and grace,  
The one the other striveth to deface.  
If the strong man keep's house, himselfe hee'l fence  
In quiet, till a stronger drives him thence.  
When the Soule garnish't is, and swept from sinne,  
Then comes Gods Spirit, and forthwith enters in.  
When the heart's emptied quite, and quit of grace,  
Then enters freight the Devill, and he takes place.  
Soone as Gods Arke to Dagons temple came,  
The Idol falls, and brake, to Ashdods shame.  
Consider this, who lov'st in sinne to live.  
Yet hop'st in heaven thy portion God will give.  
The Iron chaines compels one Bucket low,  
And forceth still the other up to goe.  
So sinne and grace ( Gods Justice doth command )  
Nor in one heaven, nor in one heart may stand.

M. D.

## 24. The Bridle of the wicked.

**T**He greedy Dogge, whose nature is to pray  
On sheep, or towle, and whatso're he may  
Come ne're, he's ravening at ; but marke it, when  
The Cudgel's o're his head, he trembles then,  
And dares not once to satisfie his lust,  
We Iknowing, else what punishment he must  
Severely undergoe ; which him withholdes,  
That otherwise wold worry roosts, beards, folds.



This is the cause some runne not out so farre  
In ali excesse of lewdnesse, and doe spare them:  
To meddle with grosse sinnes ; their conscience smites  
And feare of hell within their hearts affright's them.  
That they by no meanees dare become so groffie,  
'Tis not for love to good, or doubt to let  
Vertue ; Ne flesh and spirit in them striving ;  
But Will and Conscience, one the other driving.

The

The Will pursues what's wickednesse amaine,  
The Conscience prickt repels it backe againe.  
The Righteous sinnes not, 'cause he feareth God :  
The Wicked sinnes not ; Why ? He feares the Rod.  
Good Joseph saith, shall I commit this thing,  
And so offend my God by trespassing ?  
But wicked Balaam cry'd, I cannot goe  
Beyond Gods word, to doe or leesse, or moe ;  
And why ? Because he knowes Gods Angell stands  
To smite him through, nor can he scape his hands.  
When Balack said, what hast thou done to me ?  
I cald thee not to blefie mine enemy.  
Balaam makes answer, Must I not take heed  
To speake, but what the Lord hath sure decreed ?  
The Dogge desires the prey, but dreads the Wan :  
Gods Judgements drive from Sunne the wicked man.

M. F.

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## 25. The right carriage of a Christian in his calling.

The little Children are the Parents pleasure ;  
And fitly may be cal'd their Parents treasure :  
Who please sometimes to send them to and fro,  
Tis their delight to see how they can goe.  
If to his Child, one say, Sirra goe gather  
Those Chops that yonder lie ; and bring them hither ;  
He freight way goes, and seekes his lap to fill,

Not

Not caring for them ; 'tis his Fathers will  
That he should gather them ; If any fall  
Out of his lap, he is not vexed at all ;  
Nor sits he downe, and cryes ; But what he tooke,  
Unto his Father beares with cheerefull looke.



What's *Wealth*, but *Chips*? So should they be esteem'd,  
Nay worse then so, meere droſſe in *Scripture* deem'd.  
And what's our *Calling*, but the *Lords command*,  
That not in idlenesse our dayes should stand?  
If ſb'one be *Chips*; and 'tother to abey,  
The *Lords command* is done, you well may say;  
They are but worldlings, who no other heart  
Doe labour with, ſave to get up apart  
Of gaine and profit. *Wealth* muſt not be ſought  
For't ſelfe; nor for himſelf a man keepe ought.  
And if perchance thou ſhould'ſt great loſſes have,  
Thou muſt not grieve, becauſe thou could'ſt not ſave  
Thy ſtate from ſuch diſtaſters; and more pine,

[Them]

Then if thou had'st lost heaven, and grace Divine :  
And let thy dayes on earth unchearefull be,  
That crosses doe, or losses follow thee.  
Make not thy Gold thy God, thy Calling more  
Then to fulfill Gods will, and keepe his Lore.  
And what thou hast, be thou content to carry  
Unto thy grave with joy, crave not to tarry  
For wealth, and pelfe, of God there's none respected  
For these ; but with these many are rejected.  
The poore mans poore estate with grace is more  
Than rich mens rich comport, and heaped store  
*Children for losse of Chips repine not, then*  
*Droope not for losse of outward things, being men.*

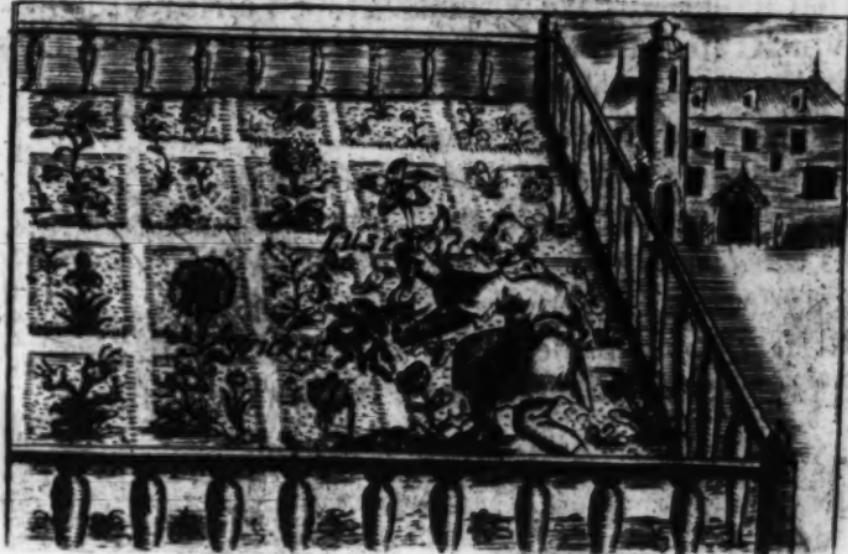
M. D.

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26. The danger of wicked men  
abiding in the Church.

F Ayre walkes & gardens richly deckt with flowers,  
And beautified with pavements, & with bowers :  
Rich men and Nobles for these pleasures care,  
To keepe which seemely; they no cost will spare ;  
And for that purpose Gard'ners doe provide,  
To see to them at every time and tyde :  
V Which Gard'ner daily doth with industry  
Trim, Prune, and Dresse it ; and if he espie  
A Weede or Cockle, with his ready hand  
He rootes it out ; it shall no longer stand,

The



The Owner of his Church and bowe's, the Lord  
VVho doth at every turne and time, afford  
A praying eye, and narrow search, to see  
If in his Gardens weeds, or thistles be;  
These with his Hooke of Justice roots he out,  
And will not let them thereto grow, and sprout.  
See this, thou Hypocrite, that wilt not part  
VVith sinne, but lov'st and hid'st it in thy heart,  
Goe live with Turkes and Heathens, from the pale  
Of Christian people; Else God will not sayle  
Thee to cut up, and cast out, for (faith He)  
*I'le honour'd be, by those drawn neare to me.*  
Thy sinne is double, who doft bear a part  
In grosse transgressions; yet liv'st in the heare  
And bosome of Gods Church; Pagans offend  
Against one Law, but thy sinne doth extend  
To breach of two; Of grace and natures light;  
Which in these dayes in Church do shone most bright.  
That

That light they have withoutt excuse shall leave them;  
Which thing the *Iewes* worse made, and did deceive  
So that *Gomorrah's* state and *Sodome Land*, (them,  
In day of Judgement, easier shall stand.  
Than theirs; and why? Because to them *Christ* gave  
Farre greater means (than those) their soules to save.  
As *Gardeners* suffer *Weeds* in fields to grow,  
Because on them they never paines bestow;  
So *Heathen Lands* the wicked *Rout* may nourish;  
But where *Gods Gospell* is, they must not flourish.

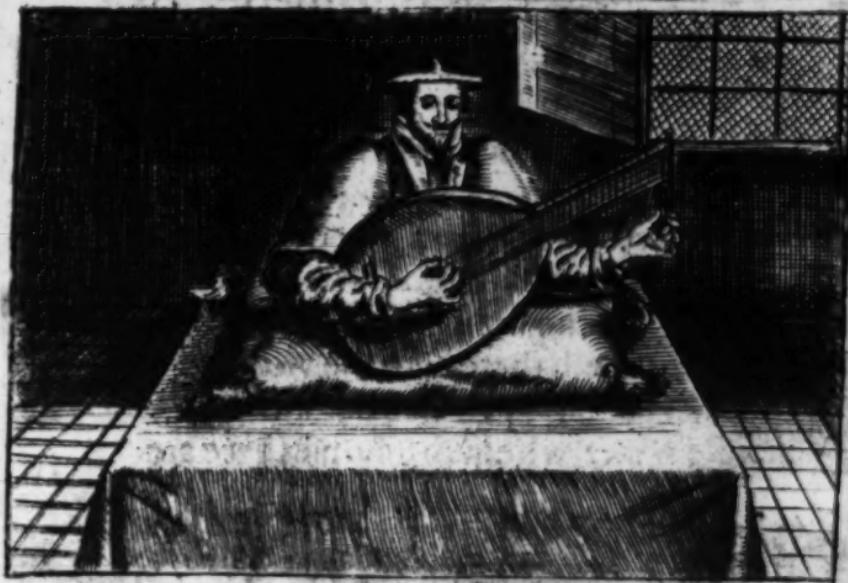
D.T.

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## 27. The new Creation.

A *Musick Instrument*, though fitting strings,  
Apt peggs, and frets, it hath; & other things  
Vvhich instruments require; Yet 'tis rejected,  
If't be but out of tune, not once respetted.  
Of skilfull *Masters*; being still the *same*,  
Vvhich all the ornaments that they can name,  
As other Instruments; which sweetly play;  
Onely that it's not tun'd, 'tis naught they say,  
Away then with it. But would you know why?  
It's out of tune, 'twill make no melodie,  
But being scrude, and tun'd, and new amended,  
It soundeth pleasingly, and is commended.  
So every man that's borne is a (full) creature,  
Fraught with all humane faculties, as *features*  
And parts of body; and soules powr's, and *Mind*,

W.S.



Will, Conscience, Memory ; he's naught behinde  
The perfe<sup>t</sup> Christian ; what can be desir'd ?  
There's all in him, that is in man requir'd.  
Yet yeelds he not to God a pleasant sound,  
Because he is not a new creature found.  
But when Gods Minister shall these up screw,  
And so doth tune and make this creature new,  
He freight resounds Spirituall melodye,  
In Gods eares giving heavenly harmony.  
The Bones Ezechiel saw both dead and dry,  
Became of use, when he did Prophesie.  
Thou nothing art, whilst thou art but mere nature.  
Beasts, Birds, & Fowles, each one of them's a creature,  
And thou no more ; But wilt thou better be ?  
Let Gods Word new transforme, and fashion thee :  
As Instruments, unlesse intune , are slighted ;  
So men except new made, ne're God delighted.

M. D.

28. The

28. The foolishnesse of  
Transubstantiation.

The Bush that hangs at Tavern dores doth show  
That there is Wine within ; This all men knew.  
Wee'de count him mad, who'le run to that & thinkes  
He can there-out sufficient liquor drinke :  
And will be sucking at the Bush, when true  
It is, that hangeh there unto the view  
Of all men passing by ; but to declare  
Vendible Wines, within that house there are :



Such mad men Papists are, which verifie  
That in a little wafer ( hid ) doth lie  
Christ's very flesh ; VVhile th' elements ( there ) be  
Hung out to Commers in, that they might see,  
In Christ alone stands that spirituall food ;  
VVhich must not of these signes be understood,

For bread is bread, even after Consecration;  
The worke being done for Christ's Commemoration.  
If to remember Him, then hee's not there:  
Thus Rings for absent friends we use to weare.  
Now this bread, consecrate, not common is  
To me, for it inwraps high Mysteries.  
So of this seal, that little waxe, is more  
Than all the rest, in the Wax-chandlers store.  
The bread's the same, and wax the same that's sold:  
But by this seal, I all my lands doe hold;  
And by this bread, my title is made sure  
To God, to heaven, and life, that aye shall dure.  
The bread's the evidence, but not possession,  
And to affirme it more, it is transgression.  
The Bush doth shew within are Wines to sell;  
So shewes the bread in Christ doth fulnesse dwell.

B.V.

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## 29. The ruine of spirituall comfort.

The Country-Hinde from field to field doth goe,  
And here and there seekes narrowly, if so  
That he perhaps may fewell get for fire:  
Who when he finds some Log, doth much admire  
His hap; and that up-taking beares awhile  
On's necke, to the next gate, or combrous stile;  
Where having once consulted with his sloth,  
Counting his way; to carry it hee's loth.

D

So

So farre as home ; But ( fond ) the paines refuseth :  
And so the good thereof unwisely looses.



Examine now when some learn'd Minister  
Would give thee signes, if then thy seife thou stirre  
Not up, and think'st, O, I will these make sure !  
For they will yeeld me comforts ; long to dure:  
But tryals being many, and thou lost  
To muse upon them usually and oft ;  
Loosest that comfort ; had which beeне retayn'd,  
Thou hadst thy coldnes lost, and zeale hadst gayn'd.  
The stony ground, and worldly heart, Gods word  
Receive sometimes with gladnesse in the Lord,  
As Gospel testifies ; but e're the end  
Give o're, and to their former wayes descend.  
Thy heart once wrought on ; 'tis thy greater sinne,  
If thou that course doft not continue in.  
That sonne which did his Sire deny, yet went  
Into the Vineyard, was not so much shent,

As

As he, who said immediatly I'le goe,  
But soone recanted his first speeches fro. (might  
VVhat gaines the man, that findes the wood, which  
Him cherish in a cold and frosty night,  
If home he bring it not ( I doe enquire ? )  
And warme him well therewith being set on fire.  
So I to thee this question thus may frame ,  
VVhat dost thou gayne, by hearing of that same,  
That might revive thy soule in troublous state,  
If Gods word hearing thou forgetst it straight ?  
Nought gaines that man ; no profit thou shalt find,  
VVhich hear'ft Gods word, and keep'ft it not in mind.

M.F.

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30. The equality of Iustification  
by Christ.

PInks, Barkes, or Boats, driven by wind or oare,  
To ferry passengers from shore to shore ;  
They take in all, both halt, and blind, and lame,  
Yong, old, of any quality, or name ;  
VVho being there embarkt, one cannot boast  
Gainst 'tother thus, I'le come to yonder coast  
Sooner than thou , for I am lustie, strong,  
Able to haft, and like to travell long,  
I can farre ( speaking to another ) stride,  
But thou art lame; He cannot thus deride

Him, why? They're in the Ship, and that doth carry  
Each one alike; If they therein doe tarry,  
They are not brought to th' port by their own power;  
The ship beares all, all arrive at one hower.



*Christ is this Ship, all his are shipt in him,*  
In whom all his Elect to heav'n must swim.  
Art thou within boord ther? Then though thou say  
I am by sinne sore-foyl'd, from day to day,  
Wounded I have my soule, no hope have I.  
To goe to heaven, I must despaire, and die,  
Yet art thou well. Another sayes, I'me blind,  
And never can the way to heaven fid.  
O were I with the faith of Abraham blisst,  
I might assure my selfe to goe so rest!  
If I as Samuel could obedient bee,  
In after dayes none evill I should see.  
*There is a Christian, he can well command*  
His owne corruption; but I cannot stand;

If I could doe as he does ; then I were well done.  
At Christ's hand he shall sit, where pleasures dwell,  
Feare not good Christian, 'tis not any's merit  
Can save him, nor thy sinnes thee disinherit  
Of that blest Rate, if thou of this be sure,  
Thou art in Christ ; Rejoyce, thou art secure.  
For as a Ship both weake and strong doth make,  
Together to the haven free from feare ; how so  
So Christ the Christian makes true Ship, doth land  
All his Elect in heaven, at his right hand.

MS. W.

### 31. Tobacco.

The Indian wood witherad quines evilye M  
Greene at noone, cut downe at nighty and T  
Shewes thy decey, all flesh is hay, Loxnide and T  
Thus thinke, then drinke Tobacco.



The Pipe that is so lilly white,  
Shewes thee to be a mortall wight,  
And even such, gone with a touch,  
Thus thinkes then drinke *Tobacc.*

And when the smoake ascends on high,  
Thinke thou behold'st the vanity  
Of worldly stuffe gone with a puffe?  
Thus thinkes then drinke *Tobacco.*

And when the Pipe grows foule within  
Thinke on thy soule defil'd with sin,  
And then the fire it doth require,  
Thus thinkes then drinke *Tobacco.*

The ashes that are left behind,  
May serve to put thee still in mind,  
That unto dust returne thou must,  
Thus thinkes then drinke *Tobacco.*

Answered by G. W. thus,

Thus think, drinke no *Tobacco.*

F I N I S.

